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VERBAL REPRESENTATIONS OF THE VALUE-CONCEPTS: A LINGUO-CULTURAL SKETCH

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Abstract

The article addresses lingual means of representing value-concepts in archaic Germanic, Celtic and Slavonic languages. The article discusses these concepts' role in the categorization of the world and suggests a universalia-oriented systemic interpretation of the said phenomena. The respective matrix applied for interpreting universal patterns of informational exchange is introduced. Special attention is paid to the cognitive and linguo-cultural background of the units under analysis.

Keywords: *myth, mythic space, value-concept, categorization, system*

INTRODUCTION

Recent research carried out in the context of fundamental transformations that the present-day civilization goes through attempts establishing interdisciplinary approach to the tackled lingual, speech and cultural phenomena (Frake 1980, Palmer 1996, Голубовська, 2004, Левицький, 2007, Манакін, 2007). The tendency of integrating methodologies of various branches of science (Brier 1999, Воробійова 2006, Колесник 2016, Налимов 1989) results into reconsidering a number of traditional principles of analysis. Primarily, the classical anthropocentric approach towards interpreting lingual data acquires a new quality by encompassing the eco-centric focus, non-linear causative logic, employing the universal principles of open systems' development as well as multiple interpretational matrices, thus turning into a "neo-anthropocentric" approach. We also speak of a certain drift from treating a language user as a "lingual personality" (Потапенко 2004) and thus expanding our understanding of man's nature as a multi-vectored information processor, involved in hierarchically correlated

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systems' interactions (Kolesnyk, 2011, 2016). The said systems of diverse etiology demonstrate universal patterns of information-energy exchange (Хакей 1985, Шредер 2001) that generates various states of affairs in a given world or creating alternative realities. The emergence and development of ethnically and socially specific worldviews explicated via the respective language codes largely depend on the impact of concepts pertaining to the sphere of axiology. In their turn, these concepts are closely connected to the myth and mythic space (MS) as the verbally represented and irrationally accessible informational field, the container of basic interpretational axioms referring to once primary "default settings" of the world's configuration.

The suggested research therefore appears to be relevant to recent tendencies in linguistics for it intensifies the inter-disciplinary approach to the analysis and interpretation of lingual data. Hence this article aims at highlighting cultural peculiarities of language units representing value-concepts and interpreting their cognitive bases within the framework of the myth-oriented semiosis theory. We also trace the features common to archaic worldviews of Germanic, Slavonic and Celtic ethnic groups which correspond to the universal patterns of the open systems' interaction and information exchange.

We analyze language units designating value-concepts in mythic, myth-oriented and epic texts in archaic Germanic, Celtic and Slavonic languages. The said texts refer to the so-called "reverberating" stage of national lingual cultures marked by the myth's shifting from the respective world-views' nuclear segments to the periphery yet being still impactful in categorization processes.

DISCUSSION: VALUE-CONCEPTS IN WORLD-VIEWS AND SYSTEMIC INTERACTIONS

Prior to the discussion of the designation units responsible for denoting the value-concepts in European languages' archaic variants let us specify several key points of the multidimensional dynamic model (Figure 1) employed in the integrative analysis.

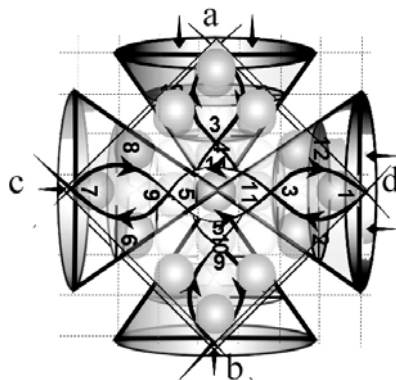


Figure 1 Conceptual model of an open system

The model reflects two basic planes of the open systems' organization: hierarchic (paradigmatic) and synergetic (syntagmatic, yet far from "linear" as the traditional metaphoric interpretation of the term might suggest). Both planes are organized according to the universal "super-system :: system :: subsystem" pattern and encompass seven basic levels which correlate dialectically as well as in terms of fractal analogy and causative symmetry. The model is introduced in (Kolesnyk, 2011) and employed in integrative analysis of lingual, conceptual and cultural phenomena (Kolesnyk, 2016).

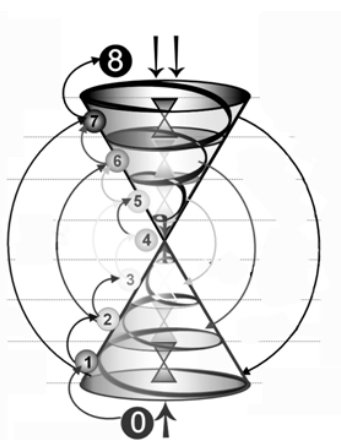


Figure 2 Causative logic of an open system's hierarchical plane organization

For instance, level 7 of the discussed model (Figure 2) stands for a system's ultimate purpose and capability of fitting the super-system's strategic program of development. In the field of linguistics, lingua-cultural studies and anthropology, this level addresses the connection of MAN and

the WORLD, MAN and the NATION, MAN and the SACRED SPHERE, MAN and the UNIVERSE (alternatively, MULTIVERSE) depending on the scale of analysis. Carrying out the most often vague, mystic, divine and empirically incomprehensible (due to its super-systemic origin) purpose-program determines the system's material, physical parameters (level 1 in the model).

The systems' functioning in sustainable clusters (resonance-triggered quanta) capable of adapting to dynamic contexts and instantaneously shifting trajectories of traditional scenarios depends on relatively stable (semantic) anchors that refer to the systems' most effective settings. These anchors are value-concepts which constitute the sphere of axiology of a given social group, people, mankind (level 6 in the model). We regard a value (value-concept) as a relative constant of physical, informational, mental or semiotic nature that facilitates a system's homeostasis (or an approximated state) and works against its excessive entropy or destruction. The system hence recognizes and supports the constant's status of a factor benevolent for its being and its components' development. In case of initial "orientation error" that could occur at level 7 as a result of intentional distortion or accidentally triggered inversion or the system's fundamentally contrary nature in respect to traditional states of affairs or common sense, unconventional/ inverted axiological construals might acquire the quality of "values", although they are traditionally viewed as taboos.

As long as a system follows the orientation markers suggested at level 6 its relative balance favors a sense of comfort, which in regard to humans means a range of positive emotions and sensations (level 2). The latter stimulate both creative team cooperation in current scenarios that people are involved in (level 5) and their cognitive activities directed towards mental modeling of desired states of affairs (level 3). Finally, level 4 marks the transition point, when a system (an individual) achieves sufficient potential at physical, emotional and mental levels and enjoys recognition by other systems (social groups, society, nation) re-orient its activities towards the system-cluster's needs and eventually heads to the new stage of evolution. At this point a prospective level 7 becomes level 1 at a new stage of development, provided that the open system's program is progressive (*i.e.* the initial myth is life-oriented) and the exercised values are in accord with universal patterns of systemic interactions.

Value-concepts are thus involved in transformations of world-views as well as myth-based verbal modeling of alternative realities:

- (1) In WV(M) |a;b;c;d| / WV (R) |a';b';c';d'|
- (2) If c=1; c'=1

- (3) then $WV(M) |a;b;c;d| \rightarrow WV(M) |a+1; b+1; d+1|c \rightarrow \lim f$
 $(WV(M)) = \infty$
- (4) / $WV(R) |a';b';c';d'| \rightarrow WV(R) |a'+1; b'+1;d'+1| c' \rightarrow \lim f$
 $(WV(R)) = \infty$
- (5) If $c = 0; c' = 0$
- (6) then $WV(M) |a;b;c;d| \rightarrow WV(M) |a-1; b-1; d-1|c \rightarrow \lim f$
 $(WV(M)) = 0$
- (7) / $WV(R) |a'; b'; c'; d'| \rightarrow WV(R) |a'-1; b'-1;d'-1| c' \rightarrow \lim f$
 $(WV(R)) = 0$

which reads: (1) in a mythic world $WV(M)$ characterized by ontological (a), functional (b) axiological (c) and temporal-locative parameters (d) or in a real world $WV(R)$ marked by corresponding parameters $|a';b';c';d'|$, (2) if exercised value-concepts c/ c' are system-benevolent, (3) then in the course of the respective quest-type scenarios targeting at reaching the desired state of affairs, each parameter of the world adapts to the of transformations or improves, while the value concept c reinforces its status as a configurative operator; the mythic world $WV(M)$ develops as a sustainable system within the infinite range of variants; (4) the same is true for the real world $WV(R)$; (5) if exercised value-concepts c/ c' are system-malevolent, (6) then in the course of the above mentioned scenarios all the parameters of the world $WV(M)$ deteriorate, the “anti-value” c functions as a fake operator eventually brining the world to its demise (annihilation, transformation into elements to serve the needs of a dominating super-system); (7) the same is true for the real world $WV(R)$.

DISCUSSION: VALUE-CONCEPTS IN ARCHAIC EUROPEAN LANGUAGES

Except for universal (abstract, system-sustaining) values there are culturally specific, ethnically marked ones. The latter direct the life of certain communities, impact the process of world categorization carried out by their representatives and might be considered “anti-values” by neighboring communities or by representatives of alternative (mythic) worlds. As value-concepts are supposed to be universally recognized they are seldom reconsidered or questioned within a national cultural framework hence they function as irrational basic categorization operators identical to mythic concepts from MS. Value-concepts are therefore responsible for shaping sets of attractors that define the trajectories of the scenarios’ unfolding and world-views’ fluctuations. “Anti-values” that represent axiology of contrary-oriented systems suggest sets of “repellents” which hinder the systems’

fluctuations and development yet in the long run provide a more precise “tuning” of the said trajectories.

Designation units denoting value-concepts in mythic and epic texts manifest a number of semantic patterns that correlate with conceptual models. A number of concepts belonging to various conceptual spheres are registered to develop axiological connotations or actually acquire the quality of values. It is remarkable that some of these concepts enter contrasting clusters thus testifying to a poly-dimensional nature of human categorization and lingual semantics. We also register several concepts’ allusive and causative associations in clusters of scenarios. In the following discussion these phenomena are highlighted. Value-concepts that in the process of categorization appear to function as target domains are related to various source domains via metaphorical, metonymic, allusive and oxymoron-like trajectories. In the inventory of value-concepts we single out the following source domains.

1. Vital/ “counter-lethal” concepts (primarily LIFE), i.e. virtually any concepts contextually relevant for the system’s preservation, survival or development:

Eldr er beztr // með ýta sonum // ok sólar sýn, // heilyndi sitt, // ef maðr hafa náir, // án við löst at lifa “Fire is precious to the sons of man and the shining of the Sun; if you are hale in body then it is health and flawless life” (Havamál, 68); *Betra er lifðum // en sé ólifðum* “It’s better to be alive than dead” (Havamál, 70).

Conceptualized personal qualities (WISDOM, DETERMINATION, DISCRETION) that provide success in various interactions often acquire axiological connotations in:

frod ond god “wise and brave” (Beowulf 279), *modsefa manegum gecyðed, wig ond wisdom* “the one known to many for the power of mind, valour and wisdom” (Beowulf 349-350), *frodan fyrnwitan* “wise advisor” (Beowulf 2123), *Heima glaðr gumi // ok við gesti reifr, // sviðr skal um sig vera, // minnigr ok málugr, // ef hann vill margfróðr vera.* “At home be jolly and friendly to your guests yet keep your wits; if you want to be known as a wise one - be skillful in your speech” (Havamál, 103), *fás er fróðum vant* “a wise one can do anything” (Havamál 107).

2. As DEATH is often regarded as a terminal rather than transformational phenomenon it triggers defensive reactions associated with traditionally axiologically marked concepts:

a Наве се не бояхом ста яко Навь не има сылы проте ны “we are not afraid of death as it holds no power over us” (Велесова книга (7d), 59).

However, DEATH itself appears to function as a value-concept when it is associated with GLORY, HONOR and WAR:

Луце жъ бы потяту быти, неже полонену быти; а всядемъ, братіе, на свои бръзья комони, да позримъ синего Дону “it’s better to be hewn down than captured. Let us ride, brothers, and see the blue Don” (Слово о плъку 30).

3. Concepts related to POWER refer to interactions within the SOCIAL SPHERE:

Mære þeoden “mighty ruler” (Beowulf 129, 1598), *moncynnes mægenes strengest* “the strongest amongst the powerful” (Beowulf 196, 789), *Bú er betra, þótt lítit sé, hálr er heima hverr* “Be your house little, it is yours and you are its master” (Havamál, 36);

MILITARY SPHERE:

feðewiges “power at a melee combat” (Beowulf 2364),

and also imply the connection to the SACRED SPHERE:

Се бо славіхомъ бозе ніколі же просяше ле же славіша сылоу іех “we hail the gods yet never plead them for our glory is in their power” (Велесова книга (24g) 320).

4. Concepts of OBJECTS/ ARTIFACTS and TREASURE, including EXTRAORDINARY OBJECT:

Pymp pemhwnt aghell // A ymtal am kylllel. “five battalions of arms are equal to my knife” (Cad Godeu, 215-216), *wigena weorðmynd, þæt wæs wæpna cyst* “warrior’s honor, an unsurpassed weapon” (Beowulf, 1558-1559), *maðpum byreð* “a precious thing” (Beowulf, 2055), *þe mec gudwinum* “warrior’s friend” (Beowulf, 2734), *mid eldum Eanmundes laf* “with Eanmund’s old heirloom” (Beowulf, 2611), *dyre iren* “dear steel” (Beowulf, 2050), *dyre swyrd* “dear sword” (Beowulf, 3048), *Vápnun sínum // skal-a maðr velli á // feti ganga fram* “From his weapons a man must not go far” (Havamál, 38).

Military activities being focal ones, the respective artifacts acquire features of values even in the SACRED SPHERE thus hinting at the SACRED and the HUMAN systems being fractal copies:

Of vápn sín dæma // ok um vígrisi sína // sigtíva synir “About their weapons and their courage in battles the gods are speaking “ (Lokasenna, 2).

Objects with diverse properties are regarded as material resources effective in social practices, therefore they enter sub-scenarios of SHARING and GRANTING common for hierarchical communication in early Middle Ages communities and activate the concept of REWARD and GENEROSITY:

A geissont gyfarws nys deubi. // Heb gyfreith heb reith heb rodi “and they sought nonexistent reward without law, without justice, without giving” (Prif Gyfarch 98-99), *sinþego ond swyrdgifu* “treasures and a sword as a present” (Beowulf 2884), *maððum to gemyndum* “treasure to remember” (Beowulf 3016), *feohgyfte* “precious gifts” (Beowulf 21, 1089, 1025), *lacum teodan* “a kingly gift” (Beowulf 43), *Vápnnum ok váðum // skulu vinir gleðjask; // þat er á sjálfum sýnst; // viðrgefendr ok endrgefendr // erusk lengst vinir, // ef þat bíðr at verða vel* “Weapons and clothes you should grant to your friends – it pleases their sight; as you give out presents you make friendship stronger, if the fate should favor it” (Havamál 41).

5. Abstract notions as VALUES proper - referring to social status and social relations:

Ahte ic fela wintra folgað tilne, // holdne hlaforð “For many years I had a profitable position” (Deor 38),

as well as personal qualities, reputation, behavioral patterns etc. like LOYALTY:

leode gelaesten “true people” (Beowulf 24), *Eotena treowe* “true to the giants” (Beowulf 1072), *holdne hige* “loyal heart” (Beowulf 267), *eorl oprum getrywe, modes milde, mandrihtne* “earls true to each other, mild in spirit” (Beowulf 1228-1229), *drihtscype dreogan* “behave loyally” (Beowulf 1470), *ðu me a wære wære forðgewitenum* “you will remain true to the word of honor” (Beowulf 1478-1479), *ond sið oft gelaeste* “happened to be loyal” (Beowulf, 2500), *sibb* “loyalty” (Beowulf 1164, 2600).

LOYALTY is seen as a behavioral pattern of a subsystem following the trajectory of a system's development within the attractor range predefined by mythic basic operators. It preserved resonance-triggered connections that provided the system's functioning and sustained excessive entropy. However, we register a certain “pragmatic balance” between LOYALTY and CUNNING as one's life-sustaining practices definitely come to dominate contextual decisions and communicative activity:

Vin sínum // skal maðr vinr vera // ok gjalda gjöf við gjöf; // hlátr við hlátri // skyli höldar taka // en lausung við lygi. “One should be a friend to a friend and present gifts for gifts; give laughter for laughter and deceit for a lie” (Havamál 42).

Among the focal concepts of the kind are RENOWN/ REPUTATION/ HONOR:

Beowulf wæs breame; blæd wide sprang “Beowulf was famous; a praise of him flew far and wide” (Beowulf, 18), *Arscyldinga* “honest Skildings” (Beowulf 464, 1710), *widcuðne man* “widely known man” (Beowulf 1489), *tireadigum menn* “famous man” (Beowulf, 2189), *mæra maga Ecgðeowes* “Ecgteow’s honored heir” (Beowulf 2587), *mæra maga Healfdenes* “Halfdan’s honored heir” (Beowulf 1474), *tirfæst* “glorious” (Beowulf 922), *blædagande* “renowned ones” (Beowulf 1013); *æþelingas ellen* “prince’s glory” (Beowulf 3), *eorlas on elne* “famous earls” (Beowulf 2816), *lofdædum sceal ... man geþeon* “through loud deeds shall a man be famous” (Beowulf 24-25).

Social recognition provided sufficient “energy field” and resource basis so that survival in groups was much more likely while the loss of a social status and becoming an OUTLAW appeared to be critical for a human as a system without resonance-based support:

svá er maðr, // sá er manngi ann. // Hvat skal hann lengi lifa? “a man unloved by others – why should he live?” (Havamál, 50).

6. SPACE concepts referring to places of significance or a scenario in which a person with positive quality is capable of improving a certain physical locus due to a successful QUEST scenario:

Am gwiw gwiw am gwmyd. // Am geissant deu geluyd. Am kaer kerindan kerindyd “Because of the worthy there shall be dignity about the valleys - because they seek, the two wizards, the fortress of Cerwiddan Cerinddydd” (Prif Gyfarch, 47-50).

7. Concepts of the MILITARY domain and associated ones like VICTORY:

Yr hynny gwerinat. “Heather, fine and victorious” (Cad Godeu, 122), *кличетъ и зоветъ князи на побѣду* “it’s calling the prince towards victory” (Слово о плъку, 56), *ту бояра, гордіну нашего, які порази годъ со Скотіцем* “that earl, our hero who together with Skotych defeated the Goths” (Велесова книга, (4b) 34);

COURAGE/ VALOUR:

Racdaw crynei nef allawr. “Borage, valiant warrior” 127, *heaðoræsa* “brave in battle” (Beowulf 526), *guðrof* “brave at war” (Beowulf 608), *Cyningbalde men* “men of valour” (Beowulf 1624), *þryðlic þegna heap* “a brave band of thanes” (Beowulf 400), *felamodigra, hægstealdra* “very brave armsmen” (Beowulf 1888-1889), *modig* “courageous” (Beowulf 1643), *æðelum diore* “to the brave prince” (Beowulf 1949), *swiðhi* (*Cad Godeu, ende* “brave at heart” (Beowulf 1016), *til* “brave” (Beowulf 61), *guþmod grimmon* “warlike and grim” (Beowulf 305); *habbað eowre linda, hicgeaþ on ellen, winnað on orde, wesað onmode!*” “Grasp your shields, steel yourselves, fight at the front and be brave!” (The Battle of Finnesburh 11-12), *wolde dom gefeohtan* “desired to win glory [doom of honour] in war” (The Battle of Maldon 130); *Се о волныи иде опредех і бые врзе яко хоробѣя есе*. “The Volyn are the first to be spoken of for they are courageous and defeat their enemies” (Велесова книга (24b) 7).

As fighting was a “prototype activity” for early Medieval communities (important enough to be written about) military activity was the primary source of achieving GLORY / RENOWN:

Ealdorlangne / tir geslogon æt sæcce sweorda ecgum “won eternal glory in battle with sword edges” (The Battle of Brunanburh 3-4) *eorlas arhwate* “glorious warriors” (The Battle of Brunanburh 74), *wolde dom gefeohtan* “craved to win the glory” (The Battle of Maldon 129), *Beowulfe wearð guðhreð gyfeþe* “Beowulf was granted glory in battle” (Beowulf 819), *Матер сва слава пояшеть ны спиевате вытежнестве на вразе* “Our Glory-Mother chose us to sing of our victories” (Велесова книга (24v) 7), *blædfæstne beorn* “glorious warrior” (Beowulf 1299), *eorlas arhwate* “famous warriors” (The Battle of Brunanburh 73), *fyrðwyrðe man* “renowned at war” (Beowulf, 1316), *ellenrofum* “glorious in battle” (Beowulf 1787), *siger of kyning* “a king famed in battle” (Beowulf, 619), *dædcene mon dome gewurpad, hæle hildedeor* “fearless in battle, renowned, a hero brave in battle” (Beowulf 1645-1646), *hildedeor* “courageous in battle” (Beowulf 312), *wiges weorðmynd* “honor of battle” (Beowulf 65), *ellenmærpum* “fame of a great deed” (Beowulf 828, 1471), *mid are* “with honor” (Beowulf 2378), *hreð æt hilde* “glory in battle” (Beowulf 2575), *heresped gyfen* “glory in battle was given” (Beowulf 65), *mærpo* “glory” (Beowulf 408, 504, 659, 857, 2134, 2640, 2645), *manna mæst mærdæ gefremede* “greatest glory among men” (Beowulf 2678), *mærdæ gemunde* “spirit of glory” (Beowulf 2678), *guðhreð* “military fame” (Beowulf 819), *Hreðsigora* “glory of the winner” (Beowulf 2583), *Deyr fé, // deyja frændr, // deyr sjalfr it sama, // en orðstírr // deyr aldregi // hveim er sér góðan getr* “cattle dies and kinsmen die, and die you will yourself, though unknown to death ist he loud fame of worthy deeds” (Havamál 76),

at aldrei deyr: dómr um dauðan hvern “what is eternally immortal – it’s the fame of the dead” (Havamál 77).

9. Concepts belonging to the SACRED SPHERE like SUPERNATURAL POWER or DEITY. As GLORY and RENOWN happened to be focal in the myth-oriented worldview they were allusively related to the SACRED SPHERE and concepts like GOD, FATE, LUCK etc.:

Siteð sorgcearig, sælum bidæled “A heavy-hearted man sits deprived of luck.” Deor 28, *weorðmynda dæl* “a share of glory is the gift of the gods” (Beowulf, 1752), *domes ær deaþe* “glory or death” (Beowulf 1388) - where *dom* is associated with “positive fate” - cf. *dom* in various contexts (Beowulf 1528, 2666, 954), *ic me ... dom gewyrce* “I am seraching for [literally – I am working my] glorious fate” (Beowulf 1490-1491).

At the same time certain “systemic errors” were acknowledged as possible when expected value-concepts were not employed thus disbalancing the systems:

Þegi þú, Óðinn, // þú kunnir aldregi // deila víg með verum “Be silent, Odin ! The luck in battle you dealt unjustly” (Lokasenna 22).

As the lingual data testify, value concepts become a “fusion point” in clusters of myth-oriented scenarios. For instance, TREASURE (gold, unusual object, outstanding artefact etc.) enters a number of connected scripts and scenarios:

- (1) $[P_1 |a;b;c;d|]$ considers $[V_n / X00v]$ uses $[X' |a';b';c';d'|]$ impacts $[P_2|a_2;b_2;c_2;d_2|]$ [this way / at such degree - SCEN₁] [s/t]
then
- (2) $[P_1 |a;b;c;d|]$ exists [so / in such capacity $|a+1;b+1;c+1;d+n|$] possessing $[X_n + V_n / X00v] + \text{TRANS. } |a;b;c;d| > X00c = [P_1 |a;b;c;d|] + [X00|va;vb;vc;vd|]$ [s/t]
- (3) $[P_1 |a;b;c;d|]$ TRANS. $[X00|va;vb;vc;vd| - \text{SCEN}_2] > [P_3|a_3;b_3;c_3;d_3|] = [P_1 |a+2;b+2;c+2;d+n|] + [P_3|a_3+1;b_3+1;c_3+1;d_3+n|]$ [s'/t']

which reads: (1) a person P_1 (a WARRIOR/ HERO, CHIEFTAIN, KING) with characteristics $|a;b;c;d|$ (see the explanation above) is motivated by a value-concept V manifested to a degree n in a certain context or by an object $X00$ with axiologically marked features v (i.e. TREASURE) uses a tool X' with characteristics $|a';b';c';d'|$ in order to do something to a person P_2 (an adversary in a conflict) in a certain way while the scenario SCEN₁

(WAR, BATTLE etc.) unfolds under space-time settings [s/t]. (2) As a result of the qualities of P_1 improve ($|a+1;b+1;c+1;d+n|$), while P_1 also acquires TREASURE or desired reputation. P_1 then transfers some of his personal qualities to the object (a mythic belief of contact magic as a form of energy-information exchange) turning it into $[X00|va;vb;vc;vd|]$. (3) P_1 passes the object $X00|va;vb;vc;vd|$ to P_3 $|a_3;b_3;c_3;d_3|$ (a retainer, servant, ally) in the scenario AWARDING LOYALTY (SCEN₂) under the [s'/t'] settings transferring his own qualities to P_3 (mythic belief of a king being the "prototype representative of a category" thus closely connected to the SACRED SPHERE and being able to transmit the super-system's "sacred" program to the mundane sub-systems). As a result of SCEN₂ both P_1 and P_3 improve their qualities and reinforce the resonance-bound and value-driven energy field of the community.

CONCLUSIONS

Value concepts that are irrationally recognized and accepted as true thus being close to the basic operators from MS have over times defined patterns of social relations, man-and-the-world interactions, secondary myths' and secondary worlds' construction. Most values are oriented towards sustaining the systems that exercise them. Contextually, any concept may acquire axiological colouring should it be benevolent for a system's (man's, kin's, ethnic groups') development. Apart from that, in Germanic, Celtic and Slavonic archaic texts values like GLORY, FAME and RENOWN are accentuated and mostly connected with the military activities. In this regard we speak of a certain "conceptual oxymoron" as the said values are not "life-oriented". A deeper interpretation results into the inference that human nature and human communities are not entirely life oriented and are to a certain degree self-destructive. This is an argument for the fact that WAR has been a prototype activity in the archaic world as it still is while CONFLICT is a prototype scenario of human systems' interactions following the conflict patterns unfolding at the super-systemic level (wars of the gods etc.). The super-system's impact upon mankind is reflected in the allusive connections of the recognized values and the SACRED SPHERE. The values' functioning is defined by the resonance (FRIENDSHIP, LOYALTY) which keeps the systems' components together and fuels their development. In general, value-concepts function as navigational markers defining man's interaction with the world, categorization of reality and alternative worlds' construing.

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